Criticising the Ambiyaa عليهم السلام and the Sahabah ψ in the Light of the Qur'aan, the Ahadeeth and the Words of the Pious Predecessors

This Fatwa has also been published as a separate booklet by Suhayb Brothers in Agra. The manager of the publishing house Hadhrat Moulana Mufti Abdul Quddoos Roomi added a few valuable points at the beginning of the booklet, which have been cited here for your benefit.

"The author of this booklet is Moulana Haji Mufti Sayyid Abdur Raheem Lajpori Randeri, who is the Mufti of Gujarat. He is an abstinent and pious saint who is well renowned in the scholarly circles. In his writing of Fataawaa, Hadhrat Moulana is unique in the manner in which he replies in a most satisfying and comprehensive manner. He has again displayed this manner in this booklet (which is actually a reply to a query). The question put to Hadhrat Mufti Sahib was: "What is wrong with the beliefs of Maududi Sahib? Are his services to Deen and reformation acceptable or not? What is the ruling on praising him and his works?"

In his reply to the above query, Hadhrat Mufti Sahib quoted from the literature of Maududi Sahib to prove the following:

1. Maududi Sahib's literature contain a substantial amount of content that damages and taints the honour and dignity of the Ambiyaa عليهم السلام and the Sahabah ψ. This leaves no doubt that Maududi Sahib did actually defame and criticise the Ambiyaa عليهم السلام and the Sahabah ψ in his works.
2. After proving this, the next step was to state the ruling of the Shari'ah in this regard. In the light of the Qur'aan, the Ahadeeth and the words of the pious predecessors, Hadhrat Mufti Sahib proceeds to prove with great clarity that criticising the Ambiyaa عليهم السلام and Sahabah ψ is Haraam and totally impermissible. In fact, in certain instances, there exists a fear of kufr. The person who does this therefore becomes a Faasiq.
3. The next question is that since Maududi Sahib has been defined as a Faasiq, will it be permissible to praise him? Again from the light of the Qur'aan, the Ahadeeth and the words of the pious predecessors, Hadhrat Mufti Sahib explains that it is forbidden to praise a Faasiq.

After these three stages in the discussion, the status of praising Maududi Sahib becomes self evident and no further clarification is necessary.

The proofs Hadhrat Mufti Sahib uses and the replies he gives are so sound and concrete that it leaves one with no option but to accept.

Manager of Suhayb Brothers, Agra"

Now follows the original question and answer.

<u>Question:</u> What is wrong with the beliefs of Maududi Sahib? Are his services to Deen and reformation acceptable or not? What is the ruling on praising him and his works? There are major differences of opinion here, even amongst the scholars. We therefore require a detailed and substantiated reply so that the truth comes to light and we can be saved from any conflicts.

(Moulana) Moosa Kirmaadi
Khaadimul Islaam Educational Trust
86 South Street
Dewsbury
U.K.

Answer: A person who assails the innocence of the Ambiyaa عليهم السلام, who speaks insolently about the Sahabah ψ and who opposes the unanimous decisions of the Ahlus Sunnah wal Jamaa'ah deserves no praise. If one has to praise him, one must also make his wrong beliefs and deviation evident so that people do not start emulating and following him. A Hadith states: "Do you fear speaking about who a sinner really is? Expose him so that people may know him and speak about who he really is (the wrong he does) so that people can steer clear of him."[1]

Another Hadith states: "When a Faasiq is praised, Allaah becomes angry and His throne shakes."[2] Our pious predecessors would say, "Backbiting does not apply in the case of three persons, the tyrannical ruler, the one who perpetrates acts of Bid'ah and the sinner who makes no secret of his sins."[3]

It is obvious that sinful beliefs are worse than sinful actions. Therefore, when we have been instructed to make people aware of someone who carries out sinful actions, it will be more necessary to make them aware of someone whose beliefs are corrupted so that they do not follow him in these and do not take him as their guide. The errors in the beliefs of Maududi Sahib are apparent and no secret. He undermines the honour of the Ambiyaa عليهم السلام and damages the status of the Sahabah ψ and pious predecessors by his principle which states: "Apart from the Rasool of Allaah ρ, no other person can be used as a yardstick of the truth. No one can be considered to be above criticism and one should never be the caught in the mental slavery of anyone else because all are the creation of Allaah. All should be measured according to the perfect yardstick and graded according to the grades they make."[4]

Maududi Sahib undermines the status of the Sahabah ψ in an effort to reduce their standing in the eyes of the Muslims. He makes futile allegations against Hadhrat Mu'aawiya τ and mars his name by quoting fallacious narrations from wrong sources.

Furthermore, he mocks Fiqh and Tasawwuf and declares the efforts of the Muhaddithen a waste. In his concocted model of a divine state, he has destroyed the purpose and soul of Ibaadah by defining the four tenets of Deen (salaah, fasting, zakaah and Hajj) as a preparatory course for Jihaad. It is because of factors like this that such a person cannot be worthy of any praise and the Ulema of Haqq will always be pointing out his fallacies to warn the Ummah of his toxic literature.

It is a principle of the Ahlus Sunnah wal Jamaa'ah that no statement may be made about the Ambiyaa عليهم السلام that does not befit their lofty status. Maududi Sahib however, freely makes such statements about the Ambiyaa عليهم السلام that is not at all befitting for their high rank. He writes:

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[1] Tabraani, Ibn Hibbaan, Sunan Kubra, *Ihyaa'ul Uloom* (Vol.3 Pg.149) and *Ashbaa wan Nadhaa'ir* Pg.654.
[2] *Mishkaatul Masaabeeh* (Pg.414).
[3] *Ihyaa'ul Uloom* (Vol.3 Pg.149).
[4] *Dastoor Jamaa'ate Islaami*.

1. The example of Moosa υ is like that hasty conqueror who marches on without first consolidating his (newly-won) territory, because of which rebellion starts like wildfire in the conquered territories after he leaves.[5]
2. There is the influence of carnal passions in the act of Hadhrat Dawood υ. It also had something to do with his misuse of authority. The act was something that does not give a good name to one who rules with justice.[6]
3. It was under the influence of the custom of the Bani Israa'eel society that Hadhrat Dawood υ asked Awriya for a divorce.[7]
4. Let alone other people, sometimes even the Ambiyaa عليهم السلام face attacks from the evil of the soul. Consequently, even the high ranking Nabi Hadhrat Dawood υ was cautioned when it was said to him, "***And do not follow passions for they may lead you away from Allaah's path***"[8].[9]
5. Speaking about Hadhrat Nooh υ, he says, "On certain emotionally charged occasions even people of the high calibre of the Ambiyaa عليهم السلام are overpowered by human weaknesses … but he (Hadhrat Nooh υ) was made aware of the fact that merely on the grounds of him being born from one, it is foolish to regard even one's son as one's own when he has forsaken the truth and sided with falsehood. However, as is the demand of Islaam, he immediately escaped from this way of thinking.[10]
6. Maududi Sahib has the following comment to make about the request that Hadhrat Yusuf υ made to the king of Egypt when he said, "***"Appoint me over the treasures of the land*** ": "This was not merely a request to become the finance minister as some people believe, but a request for dictatorship. As a result, the position that Sayyidina Yusuf υ gained was one very akin to that which Mussolini holds in Italy today."[11]
7. Hadhrat Yunus υ was guilty of some shortcomings in fulfilling his mission of prophethood and it was probably due to impatience that he left the place he was living in before time.[12]

Does disrespect not exude from phrases such as "hasty conqueror", "influence of carnal passions", "misuse of authority", "overpowered by human weaknesses", "it is foolish", "request for dictatorship" and "guilty of some shortcomings in fulfilling his mission of prophethood"? If anyone has to use these terms for Maududi Sahib, would his devotees not be offended? If these terms are not befitting for someone like Maududi Sahib, how can they ever be tolerated for the Ambiyaa عليهم السلام? The following couplets are apt in his case: "May Allaah never give anyone an inverted understanding. Give him death rather but never an inverted understanding."

He also had the following to say about Hadhrat Aadam υ: "Here the reality of human weakness ought to be understood, which became evident from Hadhrat Aadam υ. It was a spontaneous sensation sparked by the instigation of Shaytaan, which caused forgetfulness to take over and arrested the power of self-control. As this happened, he fell from the mantle of obedience to the pit of disobedience."[13]

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[5] *Tarjumaanul Qur'aan* (Vol.29 Pg.5), see marginal note as well. Although it is said that it was the author of the marginal notes Molvi Ameen Ahsan Islaahi who made this comment, it is obvious that if Maududi Sahib did not agree with it, he would have definitely objected to it.
[6] *Tafheemul Qur'aan* Pg.327 (1st edition).
[7] *Tafheemaat* (Vol.2 Pg.42 – 2nd edition).
[8] Surah Saad.
[9] Tafheemaat (Vol.1 Pg.161 – 5th edition)
[10] *Tafheemul Qur'aan* Pg. 344.
[11] *Tafheemaat* (Vol.2 Pg.128 – 2nd edition), (Vol.2 Pg.122 – 5th edition).
[12] *Tafheemul Qur'aan* (Vol.2 Pg.321).
[13] *Tafheemul Qur'aan* (Vol.3 Pg.133).

About the leader of all the Ambiyaa عليهم السلام Rasulullaah ρ, he has the following to say: "Neither is Rasulullaah ρ above being a human, nor was he free of human weaknesses."[14]

It is only Maududi Sahib who has the courage to use such words for the father of all Ambiyaa عليهم السلام Hadhrat Aadam υ and for the seal of all the Ambiyaa عليهم السلام Hadhrat Muhammad ρ. May Allaah save us and the entire Ummah from such disrespect. Aameen.

The most venerable group of people after the Ambiyaa عليهم السلام are the Sahabah ψ. They have been specially selected by Allaah to be the link between the Ummah and Rasulullaah ρ. Without them, the Ummah would neither have the Qur'aan with them nor the necessary commentary that the Qur'aan has left to Rasulullaah ρ (Allaah says, ***"...so that you** (O Rasulullaah ρ) **may explain to the people what has been revealed to them"***). Knowledge of Nabuwwaat and related teachings would have never reached the Ummah without them. They were the life companions of Rasulullaah ρ who held his message dearer to their hearts than even their wives, children and their very lives. They sacrificed their lives to carry Rasulullaah ρ's message to the ends of the earth. Throughout their lives, on every occasion and in every situation, they tread the fine line of following Rasulullaah ρ so carefully that they would never dare place a foot off course. They faced the most difficult tests when following the Sunnah of Rasulullaah ρ and each one of them passed with flying colours. They moulded their lives in the mirror of Rasulullaah ρ's image and were reflections of him.

The honour of staying in the company of Rasulullaah ρ is so great that all the good deeds of the rest of the Ummah cannot compare.

Reflect awhile! Can the collective salaahs of the rest of the Ummah compare with even two Rakaahs salaah that the Sahabah ψ performed behind Rasulullaah ρ? Can the collective fasts of the rest of the Ummah compare with the fast that the Sahabah ψ observed while with Rasulullaah ρ? Can the collective journeys of Hajj of the rest of the Ummah compare with the Hajj that the Sahabah ψ performed with Rasulullaah ρ? Can a mountain of gold that the rest of the Ummah give as Sadaqah compare with even a kilogram or half kilogram of barley or dates that Rasulullaah ρ personally accepted from a Sahabi τ to be given as Sadaqah?

In fact, Rasulullaah ρ himself said, "Never speak ill of my Sahabah ψ because if one of you spends a mountain of gold, it will not equal the *Mudd* or half *Mudd* that they spend." If the dependability and fidelity of this honourable group is criticised, what will be the status of the Qur'aan they have conveyed to us and the various teachings of the injunctions of Deen they brought to us, such as salaah, fasting, zakaah, etc?

The crux is that the esteemed group called the Sahabah ψ are not like the average members of the Ummah. They occupy a special position that has been accorded to them by clear statements of the Qur'aan and Ahadeeth. We will briefly cite some of these verses and Ahadeeth.

Qur'aanic Verses

[14] *Tarjumaanul Qur'aan* (Vol.85 dated April 1976).

1. **"You are the best of all nations who have been raised for** *(the benefit and salvation of)* **mankind. You command what is right, forbid from evil and believe in Allaah**."[15]
2. **"We have made you such a group that is moderate in nature** *(free from excesses and shortcomings)* **so that you may be witnesses** *(on the Day of Qiyaamah)* **over people..."[16]**

The first and original addressees of both the above verses are the Sahabah ψ.

3. **"Allaah is pleased with the first to lead the way from the Muhaajireen, the Ansaar, and those who followed them with sincerity and they are pleased with Him. He has prepared for them such Jannaat beneath which rivers flow, in which they shall live forever. This is the ultimate success."[17]**

   This verse defines two groups of the Sahabah ψ, the first to accept Islaam and those who accepted afterwards. Allaah has declared that He is pleased with both groups and they are pleased with Him (as their Rabb).

   Ibn Abdul Birr رحمه الله states in the introduction to his *Isti'aab* that when Allaah is pleased with someone, He will never be displeased with him ever again because Allaah knows all the past and future actions of the person. He will therefore be pleased only with that person who will not do anything in future to displease Allaah. Allaah's declaration of being pleased with someone is therefore a guarantee that the person will die in a good state, while Allaah is pleased with him/her.

4. **"Allaah sent His tranquillity** *(tolerance)* **to the heart of His Rasool ρ and to the hearts of the Mu'mineen and stuck the word of Taqwa** *(the Kalimah)* **onto them as they are most deserving of it and worthy of it. Allaah always has knowledge of everything.**"[18]

   It is not necessary to clarify the fact that the Mu'mineen being referred to in this verse are the Sahabah ψ.

5. **However, the Rasool ρ and those who have Imaan strive with their wealth and their lives** *(to protect the Deen for Allaah's pleasure)*. **For these people shall be all goodness** *(in both worlds)* **and they will be the successful ones. Allaah has prepared for them such Jannaat beneath which rivers flow, where they shall live forever. This is the ultimate success."[19]**

6. **"Those who have Imaan, who make Hijrah** *(for Allaah's pleasure)* **and exert themselves in Allaah's path** *(to uplift the Deen)* **with their wealth and their lives are superior in rank according to Allaah. These are the successful ones** *(for they have reached their goal)*. **Their Rabb gives them the good news of His mercy, pleasure and such Jannaat where they shall have everlasting bounties. They will live there forever** *(because Jannah is everlasting)*. **Undoubtedly with Allaah is a great reward."[20]**

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[15] Surah Aal Imraan.
[16] Surah Baqara.
[17] Surah Taubah.
[18] Surah Fatah.
[19] Surah Taubah.
[20] Surah Taubah.

7. **"On that day** *(of Qiyaamah)* **Allaah shall not disgrace the Nabi ρ and the Mu'mineen with him. Their light shall travel ahead of them** *(guiding them across the Bridge of Siraat)* **and on their right** *(and left)* **-hand side."**[21]

   Hadhrat Shah Abdul Azeez Muhaddith Dehlawi رحمه الله says that this verse proves that the Sahabah ψ will not be punished in the Aakhirah. It also proves that they will not lose their light after the demise of Rasulullaah ρ, otherwise of what use will a lost light be on the Day of Qiyaamah?[22]

8. **"Muhammad ε is Allaah's Rasool and those with him** *(the Sahabah ψ)* **are stern against the Kuffaar and** *(yet)* **compassionate among themselves. You will see them sometimes bowing** *(in Ruku)*, **sometimes prostrating** *(in Sajdah, always)* **seeking Allaah's bounty and His pleasure. Their hallmark** *(by which they are recognised)* **is on their faces because of the effect of prostration** *(referring to the illumination and humility apparent on their faces)*."[23]

   Most commentators of the Qur'aan such as Imaam Qurtubi رحمه الله and others say that "**those with him**" refers to all the Sahabah ψ and that the dependability, the spiritual purity and praise for the Sahabah ψ had thus been stated by the Rabb of the universe.

9. **"None of you** *(Muslims)* **can equal** *(the rewards of)* **those** *(Sahabah ψ)* **who spent** *(for Allaah's pleasure)* **and fought** *(in battle)* **before the conquest** *(of Makkah because their spending and fighting were against tremendous odds)*. **These people are greater in status** *(higher in rank)* **than those who spent and fought after** *(the conquest of Makkah)*. **However, Allaah has promised good** *(Jannah)* **for all and Allaah is Informed of what you do."**[24]

   Allaah praises the Sahabah ψ in this verse as well and promises Jannah for them.

10. **"Those who had Imaan, who made Hijrah and who strove in Allaah's way** *(the Muhaajireen)*, **as well as those who granted shelter** *(to them)* **and assisted** *(them, referring to the Ansaar)*, **these are the true Mu'mineen. For them shall be forgiveness and bountiful sustenance** *(in Jannah)*."[25]

    Allaah again praises the Muhaajireen and the Ansaar in this verse, testifies that they are true and steadfast Mu'mineen and promises them forgiveness and a bountiful sustenance.

Ahadeeth of Rasulullaah ρ

1. A narration states, "Allaah looked at the hearts of his bondsmen, selected the heart of Muhammad ρ and sent him with His message. He then looked at the hearts of His bondsmen again, selected his companions and made them assistants in (the propagation of) his Deen and ministers of His Nabi ρ. Therefore,

[21] Surah Tahreem.
[22] *Tuhfa Ithna Ashariyyah* Pg.530.
[23] Surah Fatah.
[24] Surah Hadeed.
[25] Surah Anfaal.

what these Muslims (the Sahabah ψ) view as good is good in the sight of Allaah and whatever they view as evil is evil in the sight of Allaah."[26]

2. Hadhrat Abdullaah bin Umar τ reports that Rasulullaah ρ said, "Every condition that came to the Bani Israa'eel shall come to my Ummah just as a footprint follows another. While the Bani Israa'eel divided into seventy two groups, my Ummah will divide into seventy three groups, all of whom will end up in Jahannam except one." When the Sahabah ψ asked who this group will be, Rasulullaah ρ replied, "Those who follow the path on which my companions and I are on."

   Imaam Rabbani Hadhrat Mujaddid Alf Thaani رحمه الله writes, "Rasulullaah ρ has stated that this group can be recognised by the fact that they 'follow the path on which my companions and I are on'. While it would have sufficed to say 'the path on which I am', Rasulullaah ρ specifically mentioned the Sahabah ψ so that it may be known that the path the Sahabah ψ follow is his path as well and that salvation can be attained by following the Sahabah ψ."[27]

3. Hadhrat Umar τ reports that he heard Rasulullaah ρ say, ""When I asked my Rabb about the disputes to arise between my Sahabah ψ after me, he sent revelation to me saying, 'O Muhammad! Your Sahabah ψ are like stars. While all the stars are radiant, the radiance of some exceed the radiance of others. When their opinions differ concerning a matter, a person following the opinion of any of them will be rightly guided.'"

   Rasulullaah ρ added, "My Sahabah ψ are like stars. You will be rightly guided by following any one of them."[28]

4. Rasulullaah ρ once looked up to the sky and said, "The stars are a security for the skies and once they disappear, that misfortune will come to it which has been promised. Likewise, I am security for my Sahabah ψ and once I leave, that misfortune will come to them which has been promised. In a similar manner, my Sahabah ψ are a security for my Ummah and once they leave, that misfortune will come to it which has been promised."[29]

5. Rasulullaah ρ also said, "Honour my Sahabah ψ because they are the best of you, followed by those after them and then those after them. Thereafter, lying will become so rampant that people will take oaths without being asked to do so and will be prepared to testify without being summoned."[30]

6. Rasulullaah ρ said, "Wherever on earth any of my Sahabah ψ pass away, they will be raised as a guide and light for the people of that region."[31]

Because of the virtues of the Sahabah ψ, the unanimous belief of the Ahlus Sunnah wal Jamaa'ah firmly is, that even the greatest Wali cannot reach the status of a Sahabi of the lowest status. Imaam Rabbani Hadhrat Mujaddid Alf Thaani رحمه الله said, "No Wali can reach the status of a Sahabi. Despite all his great attributes, Hadhrat

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[26] *Iqaamatul Hujjah* Pg. 8, *Majaalisul Abraar* (Vol.18 Pg.130), *Mu'atta Imaam Muhammad* Pg. 112 and *Al Bidaayah wan Nihaayah* (Vol.10 Pg.228).
[27] *Maktoob Imaam Rabbaani* (Vol.1 Pg.102,103).
[28] *Mishkaatul Masaabeeh* (Pg.554).
[29] *Mishkaatul Masaabeeh* (Pg.553).
[30] *Mishkaatul Masaabeeh* (Pg.554).
[31] *Mishkaatul Masaabeeh* (Pg.554) and Tirmidhi (Vol.2 Pg.226).

Uwais Qarni رحمه الله cannot reach the status of a Sahabi of the lowest status because he did not have the honour of being in the company of Rasulullaah ρ. When someone asked Hadhrat Ibn Mubaarak رحمه الله who was the better between Hadhrat Mu'aawiya τ and Hadhrat Umar bin Abdul Azeez رحمه الله, he replied, "The dust that settled in the nostril of the horse of Hadhrat Mu'aawiya τ when he was with Rasulullaah ρ is better than Hadhrat Umar bin Abdul Azeez."

Allaahu Akbar! How great is the status of the Sahabah ψ! It is because of this that the Ahlus Sunnah wal Jamaa'ah believe that the person who thinks ill of the Sahabah ψ and speaks ill of them is guilty of openly opposing the Qur'aan and rebelling against the Shari'ah. There is fear of such a person becoming a Kaafir.[32]

Hadhrat Abdul Qaadir Jaylaani رحمه الله writes: "The Ahlus Sunnah wal Jamaa'ah are unanimous about the fact that it is Waajib (compulsory) to restrain one's tongue from commenting on the conflicts that existed between the Sahabah ψ. It is also Waajib (compulsory) to restrain oneself from commenting on their wrongs, and Waajib to make public their virtues and the good they did."[33]

Allaama Ibn Humaam رحمه الله writes the following in his famous work *Al Musaamrah*[34]: "It is Waajib (compulsory) for the Ahlus Sunnah wal Jamaa'ah to believe that all of the Sahabah ψ are spiritually pure by affirming that each one of them is dependable, by not criticising them and by praising them as Allaah has praised them."

Allaama Ibn Taymiyyah رحمه الله says: "Amongst the principles (of belief) of the Ahlus Sunnah wal Jamaa'ah is that their hearts and tongues should be free from ill feelings against the Sahabah ψ, as Allaah[35] says, **"Those who come after them** *(after the Muhaajireen and Ansaar ought to)* **say, "O our Rabb! Forgive us and our brothers** *(the Sahabah ψ)* **who passed before us with Imaan. And do not place any impurity** *(ill-feelings)* **in our hearts against those who have Imaan. O our Rabb! Indeed You are the Most Forgiving, Most Merciful."**[36]

Allaama Safaarini رحمه الله writes, "The Ahlus Sunnah wal Jamaa'ah are unanimous about that fact that it is Waajib (compulsory) for every Muslim to regard all the Sahabah ψ as being spiritually pure by affirming that each one of them is dependable, by not criticising them and by praising them, because Allaah has certainly praised them in several verses of the Qur'aan."[37]

The famous book of beliefs *Sharhu Aqaa'id Nasafiyyah*[38] states: "Nothing but good should be said about the Sahabah ψ."

Another famous book of beliefs, *Sharhu Mawaaqif* , Sayyid Shareef Jurjaani رحمه الله states in the seventh principle: "The seventh principle is that it is Waajib (compulsory) to revere each and every Sahabi τ and to refrain from criticising them because Allaah has praised them on more than one occasion in the Qur'aan … and Rasulullaah ρ expressed his love and praise for them in many Ahadeeth."

[32] *Khulafaa Raashideen* Pg. 6.
[33] *Ghunyatut Taalibeen* (Vol.1 Pg.54).
[34] Pg. 132 and *Maqaame Sahabah* ψ Pg. 79.
[35] Surah Hashar.
[36] *Sharhu Aqaa'id Waasitiyyah* Pg. 403, as quoted in *Maqaame Sahabah* ψ Pg.79.
[37] *Aqeedah Safaarini* (Vol.2 Pg.338), as quoted in *Maqaam Sahabah* ψ (Pg.80).
[38] Pg. 116.

Maududi Sahib has however no regard for any of these verdicts and maintains by his own concocted principal that no human can be regarded as a yardstick for what is right and that no person is beyond criticism. In his opinion, not only can the Sahabah ψ be criticised, but he believes that they should be criticised. He therefore writes:

1. The strangest of all is that human weaknesses sometimes overpowered even the Sahabah ψ and they would hurt each other…"[39]

2. "The truth is that ordinary people could never be the benchmark for the Muslims, during the period of Rasulullaah ρ and neither did any of them receive this honour afterwards. The benchmark Muslims were only those of those times and of these times who have their gazes focussed at the knowledge of the Qur'aan and the Ahadeeth and in whose very veins and sinews the knowledge of the Qur'aan runs together with the pure lifestyle of Nabi ρ. As for the rest of the people, they were the followers of these benchmark Muslims during those times and during these times as well."[40]

   It is with reference to all Muslims that Allaah declares: ***"However, Allaah has made Imaan beloved to you, has made it beautiful within your hearts and has made kufr, sin and disobedience abhorrent to you"***.[41]

   It is also with reference to them that Allaah says: **"None of you** *(Muslims)* **can equal** *(the rewards of)* **those** *(Sahabah ψ)* **who spent** *(for Allaah's pleasure)* **and fought** *(in battle)* **before the conquest. These people are greater in status** *(higher in rank)* **than those who spent and fought after** *(the conquest of Makkah)***."**[42]

   Allaah refers to all the Muhaajireen and Ansaar when He states: **Their Rabb gives them the good news of His mercy, pleasure and such Jannaat where they shall have everlasting bounties.**[43]

   Rasulullaah ρ was also referring to all the Sahabah ψ when he said, "My Sahabah ψ are like stars. You will be rightly guided by following any one of them."[44]

   Maududi, however, does not regard all the Sahabah ψ as benchmarks for Muslims to follow. At this juncture, he is actually undermining the status of the general Sahabah ψ. Given that the Sahabah ψ differed in status within their ranks, the Sahabi τ of the lowest rank is higher in status than the highest ranking Wali and even *Qutub*. This is belief of the Ahlus Sunnah wal Jamaa'ah, as has been mentioned previously.

3. Commenting on the verse "***And Allaah has forgiven them***", Maududi has the following to say: " When interest is prevalent in a society, two types of diseases manifest themselves in the character of the people. The first type which attacks those taking interest consists of diseases such as greed, avarice, self-centredness … The second type which affects those paying the interest consists of dislike,

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[39] *Tafheemaat* (Vol.1 Pg.358) – January 1979.
[40] *Tafheemaat* (Vol.1 Pg.309) and *Tarjumaanul Qur'aan*, July 1943
[41] Surah Hujuraat.
[42] Surah Hadeed.
[43] Surah Taubah.
[44] *Mishkaatul Masaabeeh* (Pg.554).

anger, hatred and jealousy. On the battlefield of Uhud it was a degree of each of these types of diseases that manifested themselves."[45]

Allaah forbid! This implies that despite being in the company of Rasulullaah ρ, the mindset, lifestyles and actions of the Sahabah ψ had not yet transformed and that the evil custom of interest that was prevalent during the Period of Ignorance still carried its effect into the Battle of Uhud.

4. A friend of Maududi's by the name of Molvi Sadrud Deen Islaahi writes: "After years of instruction and nurturing, Rasulullaah ρ led them (the Sahabah ψ) to the battlefield. However, although it appeared that there had been a great transformation in their mindset, the Sahabah ψ still made repeated errors in understanding the true spirit of Jihaad in the path of Allaah during the initial battles."[46]

   Criticising Hadhrat Abu Bakr τ, the same Molvi Sadrud Deen writes: "Even though it may be the pristine quality of self-respect, Islaam does not just leave it free, but takes it under its control. It does not allow it to wander outside the borders of moderation and instructs man to never allow the inclinations of his carnal self to overpower him. Whatever a man says or does should be free from carnal pleasures and tendencies and only for the pleasure of Allaah. This is the only delicate demand that Islaam makes and it is indeed so delicate that even a pious man like Siddeeq Akbar (Hadhrat Abu Bakr τ) slipped up on this whereas he was otherwise a person who did everything solely for Allaah."[47]

5. "Hadhrat Amr bin Al Aas τ was truly a saint of a high category and he rendered great services to Islaam. However, he carried out two such actions about which one has no recourse but to say that they were wrong."[48]

Criticism is levelled against several other Sahabah ψ of high status in issues pertaining to Khilaafah and leadership whereas Rasulullaah ρ gave stern warnings against making the Sahabah ψ targets of abuse. Rasulullaah ρ said:

1. "Fear Allaah when it concerns my Sahabah ψ. Fear Allaah and never make them targets (of abuse) after me. Whoever loves them loves them because of his love for me and whoever dislikes them does so because of his dislike for me. Whoever hurts them, hurts me and whoever hurts me, hurts Allaah and when someone hurts Allaah, it is not long before Allaah grabs hold of him (punishes him)."[49]

   Ponder over this Hadith. Rasulullaah ρ referred to the Sahabah ψ as "my Sahabah ψ" and has stated that love for them denotes love for him and that hatred for them denoted hatred for him. When a person still makes the Sahabah ψ a target for his unfettered criticism and nit-picking, is he then not guilty of transgressing the command of Rasulullaah ρ?

[45] *Tafheemul Qur'aan* (Vol.1 Pg.288).
[46] *Tarjumaanul Qur'aan*, pg. 212, 1957 and *Maududi Madh'hab* pg.59.
[47] *Tarjumaanul Qur'aan*, pg. 212, July 1958 and *Maududi Madh'hab* pg.66.
[48] *Maududi Madh'hab* pg.84.
[49] Tirmidhi (Vol.2 Pg.226) and *Mishkaatul Masaabeeh* (Pg.554).

2. A narration from Hadhrat Abdullaah bin Umar τ states that Rasulullaah ρ said, "When you see anyone cursing my Sahabah ψ, tell him, 'May Allaah's curse be on this evil of yours.'"[50]

3. Rasulullaah ρ also said, "Never speak ill of my Sahabah ψ because even if any of you spend as much as Mount Uhud in gold (as charity), you will not be able to equal a *Mudd* that they spent or even half of it."[51]

4. Hadhrat Uwaymir bin Saa'idah τ reports that Rasulullaah ρ said, "Allaah has selected me and has also selected my Sahabah ψ. Allaah has made them my advisors and helpers, so whoever verbally abuses them shall have upon himself the curse of Allaah, the angels and all of mankind. Allaah will neither accept from him any obligatory or optional acts."[52]

5. Hadhrat Anas τ narration Rasulullaah ρ said, "Allaah has selected me and has also selected my Sahabah ψ, making them my helpers and my relatives. There will however come towards the end of time people who will undermine the status of my Sahabah ψ. Be warned! You must never eat with such people, never drink with them, never marry them, never perform salaah with them and never perform thier funeral prayer because Allaah's curse is on them."[53]

6. Hadhrat Abdullaah bin Umar τ said, "Never speak ill of the Sahabah ψ of Rasulullaah ρ because even a moment's worship of theirs is better than your standing in worship for a lifetime."[54]

7. Hadhrat Abdullaah bin Umar τ also stated ten factors that denote that a person belongs to the Ahlus Sunnah wal Jamaa'ah. Amongst them, he mentions, "They never speak ill of any of the Sahabah ψ."[55]

8. A narration states that when it was heard that some people spoke ill of Hadhrat Ali τ before their leaders, Hadhrat Sa'eed bin Zaid τ said, "It is indeed pitiable that I see the companions of Nabi ρ being reviled before you and you fail to condemn it and stop it. Remember that I have no need to attribute any statement to Rasulullaah ρ which he did not utter because when I meet Rasulullaah ρ on the Day of Qiyaamah, he will take me to task for it. It is with my own ears that I heard Rasulullaah ρ say, Abu Bakr shall be in Jannah, Umar shall be in Jannah, Uthmaan shall be in Jannah, Ali shall be in Jannah, Talha shall be in Jannah, Zubayr shall be in Jannah, Sa'd bin Maalik (Sa'd bin Abi Waqqaas τ) shall be in Jannah, Abdur Rahmaan bin Auf shall be in Jannah, Abu Ubaydah bin Jarraah shall be in Jannah."

   Hadhrat Sa'eed bin Zaid τ did not mention the tenth person, but it was only when the people asked him who the tenth person was that he replied, "Sa'eed bin Zaid." Thereafter, he added, "By Allaah! The act of any one of the Sahabah ψ merely standing with Nabi ρ in a battle and having dust on his face is better than all the deeds any one of you does (in a lifetime) even though he may live a life as long as that of Hadhrat Nooh υ."[56]

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[50] Tirmidhi (Vol.2 Pg.227) and *Mishkaatul Masaabeeh* (Pg.554).
[51] Muslim (Vol.2 Pg.310), Tirmidhi (Vol.2 Pg.226) and *Mishkaatul Masaabeeh* (Pg.553).
[52] *Mazaahire Haqq* (Vol.4 Pg.578).
[53] *Ghunyatut Taalibeen* (Vol.1 Pg.54).
[54] *Mazaahire Haqq* (Vol.4 Pg.579).
[55] *Takmila Bahrur Raa'iq* (Vol.8 Pg.183).
[56] Tirmidhi and Abu Dawood (Vol.2 Pg.291).

9. Rasulullaah ρ said, "The worst of my Ummah are those who are boldest against my Sahabah ψ (who most speak ill and revile them)."[57]

10. Rasulullaah ρ said, "For a person to meet Allaah with the sins of all of mankind on his shoulders is better than meeting Allaah with hatred in his heart for any one of my Sahabah ψ because this is a sin that will not be forgiven on the Day of Qiyaamah."[58]

11. Hadhrat Abdullaah bin Abbaas τ reports that Rasulullaah ρ said, "Whoever loves my Sahabah ψ, my wives and my family, does not insult any one of them and leaves this world with love for them, he shall be with me on the Day of Qiyaamah."

In Surah Hashar, Allaah has defined three categories of Muslims, both during and after the lifetime of Rasulullaah ρ. The first are the Muhaajireen, about whom Allaah says, ***"These are the ones who are true "***. The second category of Muslims are the Ansaar and after lauding their praises, Allaah says, ***"They are the successful ones"***. The next category comprises all the Muslims to come after them until the Day of Qiyaamah. About them, Allaah says, ***"Those who come after them*** *(after the Muhaajireen and Ansaar ought to)* ***say, "O our Rabb! Forgive us and our brothers*** *(the Sahabah ψ)* ***who passed before us with Imaan. And do not place any impurity*** *(ill-feelings)* ***in our hearts against those who have Imaan. O our Rabb! Indeed You are the Most Forgiving, Most Merciful."***

In his commentary of the above verse, Hadhrat Shah Wali'ullaah Muhaddith Dehlawi رحمه الله quotes several narrations. He quotes that Hadhrat Sa'd bin Abi Waqqaas τ said, "People are of three categories. While two categories have passed, the third still remains, so the best for you is to be included in the third."
He then recited the verse: "*(A share of the booty received without a fight is also reserved)* ***For the poor Muhaajireen who were removed from their homes and their possessions. They seek Allaah's grace and pleasure and assist Allaah and His Rasool ρ. These are the ones who are true*** *(in their claim to Imaan)*." He then added, "This is the category of the Muhaajireen and they have already passed."

Thereafter, he recited the verse: "***Those*** *(the Ansaar)* ***who adopted the place*** *(Madinah)* ***as their home before them*** *(before the Muhaajireen)* ***and*** *(had adopted)* ***Imaan..."*** He then said, "These are the Ansaar and they have also passed. Then he recited the verse: ***"Those who come after them*** *(after the Muhaajireen and Ansaar ought to)* ***say, "O our Rabb! Forgive us and our brothers*** *(the Sahabah ψ)* ***who passed before us with Imaan. And do not place any impurity*** *(ill-feelings)* ***in our hearts against those who have Imaan. O our Rabb! Indeed You are the Most Forgiving, Most Merciful."*** Commenting on this, he said, "While the two former categories have passed, this one still remains. Therefore, the best thing for you is to be included in this category."[59]

[57] *Mazaahire Haqq* (Vol.4 Pg.583).
[58] *Nuzhatul Majaalis* (Vol.2 Pg.243) and its translation *Khayrul Mawaanis* (Vol.2 Pg.302).
[59] *Izaalatul Khifaa* (Vol.2 Pg.245,246).

Commenting on the verse: "***Those who come after them..."***, Hadhrat Dahhaak رحمه الله said, "While people have been commanded to seek forgiveness for the Sahabah ψ, you can see what they have started to do."[60]

Hadhrat Aa'isha رضي الله عنها once said, "While people have been commanded to seek forgiveness for the Sahabah ψ of Nabi ρ, they have started to revile them." She then recited the verse: ***"Those who come after them*** *(after the Muhaajireen and Ansaar ought to)* ***say, "O our Rabb! Forgive us and our brothers*** *(the Sahabah ψ)* ***who passed before us with Imaan. And do not place any impurity*** *(ill-feelings)* ***in our hearts against those who have Imaan. O our Rabb! Indeed You are the Most Forgiving, Most Merciful."***[61]

When Hadhrat Abdullaah bin Umar τ once heard a man speaking ill of someone from the Muhaajireen, he recited the verse: ***"For the poor Muhaajireen who were removed from their homes and their possessions. They seek Allaah's grace and pleasure and assist Allaah and His Rasool ρ. These are the ones who are true*** *(in their claim to Imaan)*." He then said, "This refers to the Muhaajireen. Are you from amongst them?"

When the man replied that he was not, Hadhrat Abdullaah bin Umar τ recited the verse: ***Those*** *(the Ansaar)* ***who adopted the place*** *(Madinah)* ***as their home before them*** *(before the Muhaajireen)* ***and*** *(had adopted)* ***Imaan..."*** He then said, "That refers to the Ansaar. Are you from amongst them." When the man again replied in the negative, Hadhrat Abdullaah bin Umar τ recited the verse: ***"Those who come after them*** *(after the Muhaajireen and Ansaar ought to)* ***say, "O our Rabb! Forgive us and our brothers*** *(the Sahabah ψ)* ***who passed before us with Imaan. And do not place any impurity*** *(ill-feelings)* ***in our hearts against those who have Imaan. O our Rabb! Indeed You are the Most Forgiving, Most Merciful."***

When he then asked the am whether he was amongst this group, the man replied, "Yes, I hope that I am amongst them." To this, Hadhrat Abdullaah bin Umar τ remarked, "No. The person who speaks ill of the first two groups cannot be amongst this group."[62]

Another narration states that when Hadhrat Abdullaah bin Umar τ heard that a particular person was speaking ill of Hadhrat Uthmaan τ, he called for the man, made him sit in front of him and recited the verse: ***"For the poor Muhaajireen who were removed from their homes and their possessions. They seek Allaah's grace and pleasure and assist Allaah and His Rasool ρ. These are the ones who are true*** *(in their claim to Imaan)*." He then asked, "Are you from amongst them?"

When the man replied that he was not, Hadhrat Abdullaah bin Umar τ recited the verse: ***"Those*** *(the Ansaar)* ***who adopted the place*** *(Madinah)* ***as their home before them*** *(before the Muhaajireen)* ***and*** *(had adopted)* ***Imaan..."*** He then asked again, "Are you from amongst them." When the man again replied in the negative, Hadhrat Abdullaah bin Umar τ recited the verse: ***"Those who come after them*** *(after the Muhaajireen and Ansaar ought to)* ***say, "O our Rabb! Forgive us and our brothers*** *(the Sahabah ψ)* ***who passed before us with Imaan. And do not***

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[60] *Izaalatul Khifaa* (Vol.2 Pg.246).
[61] *Izaalatul Khifaa* (Vol.2 Pg.246).
[62] *Izaalatul Khifaa* (Vol.2 Pg.246).

place any impurity** (ill-feelings) **in our hearts against those who have Imaan. O our Rabb! Indeed You are the Most Forgiving, Most Merciful."

When he then asked the man whether he was amongst this group, the man replied, "Yes, I hope that I am amongst them." To this, Hadhrat Abdullaah bin Umar τ remarked, "No. The person who speaks ill of the Muhaajireen and Ansaar and who harbours ill-feelings towards them cannot be amongst this group."[63]

Hadhrat Abu Urwa Zabeeri رحمه الله reports that they were once with Imaam Maalik رحمه الله when it was mentioned that a particular person spoke ill of some Sahabah ψ. In response, Imaam Maalik رحمه الله recited the verse: ***"Muhammad ε is Allaah's Rasool and those with him** (the Sahabah ψ) **are stern against the Kuffaar and** (yet) **compassionate among themselves. You will see them sometimes bowing** (in Ruku)**, sometimes prostrating** (in Sajdah, always) **seeking Allaah's bounty and His pleasure. Their hallmark** (by which they are recognised) **is on their faces because of the effect of prostration** (referring to the illumination and humility apparent on their faces)**. This is their description in the Torah. Their description in the Injeel** (Bible) **is like that of a plant that sprouts its shoots and strengthens it, after which it becomes thick and stands on its own stem, pleasing the farmer.** (Allaah has nurtured the Sahabah ψ in this manner) **So that the Kuffaar may be enraged by them** (because of their animosity for Islaam and for the Sahabah ψ)**."***[64]

Thereafter, Imaam Maalik رحمه الله remarked that the person who harbours any rage against the Sahabah ψ of Rasulullaah ρ is implied in this verse, meaning that his Imaan is in danger. This is because the verse states that it is only the Kuffaar who are enraged by the Sahabah ψ.[65]

Imaam Maalik رحمه الله also stated, "There is no place amongst the Muslims for the person who detests the Sahabah ψ and speaks ill of them."[66]
Someone once asked Imaam Ahmad bin Hanbal رحمه الله whether a person is amongst the Rawaafidh sect if he undermines the status of Hadhrat Mu'aawiya τ and Hadhrat Amr bin Al Aas τ. Imaam Ahmad رحمه الله replied, "Only a person with filth in his heart can have such audacity and whoever undermines the Sahabah ψ certainly has filth in his heart."[67]

Imaam Ahmad bin Hanbal رحمه الله also said, "It is not permissible for any person to speak about the wrongs of the Sahabah ψ or to criticise them for any shortcoming or fault. It becomes Waajib (compulsory) to reprimand such a person."

Hadhrat Maymooni رحمه الله reports, "I heard Imaam Ahmad bin Hanbal رحمه الله say, 'What have they to do with Hadhrat Mu'aawiya τ? We ask Allaah to grant us safety. O Abul Hasan! When you hear someone speaking ill of the Sahabah ψ, you have reason to doubt whether he is a Muslim or not."[68]

Imaam Abu Zur'ah Raazi رحمه الله who was one of Imaam Muslim رحمه الله's senior teachers said, "When you see anyone degrading the Sahabah ψ, you should know that he is a

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[63] *Izaalatul Khifaa* (Vol.2 Pg.246).
[64] Surah Fatah.
[65] *Mazaahire Haqq* (Vol.4 Pg.578) and *Maqaam Sahabah* ψ pg. 40.
[66] *Mazaahire Haqq* (Vol.4 Pg.578).
[67] *Al Bidaayah wan Nihaayah* (Vol.8 Pg.139).
[68] *Saarimul Maslool*, as quoted in *Maqaame Sahabah ψ* (pg.77).

Zindeeq (free-thinker, bordering on atheism). This is because the Qur'aan is true, the Rasool ρ is true, whatever he brought to us is true and it was none other than the Sahabah ψ who conveyed these to us. Whoever vilifies them really wants to prove that the Qur'aan and the Sunnah are false. It is therefore more appropriate to vilify such a person and it is absolutely correct to classify such as person as a *Zindeeq* and a deviate."[69]

Sheikh Shibli رحمه الله says, "Whoever does not honour the Sahabah ψ does not have Imaan in Rasulullaah ρ."[70]

Another saint by the name of Sahl bin Abdullaah Tustari رحمه الله says, "That person has no Imaan in Rasulullaah ρ who does not revere and respect the Sahabah ψ of Rasulullaah ρ."[71]

Haafidh Ibn Katheer رحمه الله writes, "Destruction be to those who hate them (the Sahabah ψ), who revile them or revile some of them … Where is such people's belief in the Qur'aan when they speak ill of those whom Allaah is pleased with?!"[72]

Hadhrat Shah Wali'ullaah Muhaddith Dehlawi رحمه الله states, "We restrain our tongues from speaking anything but good of the Sahabah ψ because they are our leaders and guides in Deen. Speaking ill of them is Haraam and revering them is Waajib (compulsory)."[73]

Hadhrat Shah Abdul Azeez Muhaddith Dehlawi رحمه الله writes, "Without doubt, the Sahabah ψ fall into the category of the Ambiyaa عليهم السلام. Therefore, just as the Ambiyaa عليهم السلام cannot be criticised and as it is Waajib (compulsory) to accept everything they said or did because of undisputable and concrete proofs, so too it will be deemed irreligiousness and clear deviation to even intend to criticise the Sahabah ψ." [74]

Imaam Sufyaan Thowri رحمه الله said, "The person who believes that Hadhrat Ali τ was more entitled to the Khilaafah (than Hadhrat Abu Bakr τ and Hadhrat Umar τ), actually believes that Hadhrat Abu Bakr τ, Hadhrat Umar τ and all the Muhaajireen and Ansaar were wrong. I do not think that any deed of such a person will ever reach the heavens after believing such a thing."[75]

Allaama Ibn Taymiyyah رحمه الله said, "The worst filth and disease the heart can contain is ill feelings towards those people who are the chosen Mu'mineen and who are the leaders and crown of all Auliyaa after the Ambiyaa عليهم السلام. In fact, a share of the booty (received without fighting) is reserved for those who have no ill feelings towards the Muhaajireen, the Ansaar and the early Muslims and who make du'aa for them saying, **"O our Rabb! Forgive us and our brothers** *(the Sahabah ψ)* **who passed before us with Imaan. And do not place any impurity** *(ill-feelings)* **in our hearts against those who have Imaan. O our Rabb! Indeed You are the Most Forgiving, Most Merciful."[76]**

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[69] *Fat'hul Mugheeth* Pg.375 and *Mazaahire Haqq* (Vol.4 Pg.578).
[70] *Maktoobaat Imaam Rabbani* (Vol.3 Pg.46).
[71] *Shameemur Riyaaadh*, translation of Qaadhi Ayaadh's *Shifaa* (Vol.2 Pg.58) and *Mazaahire Haqq* (Vol.4 Pg.578).
[72] *Maqaame Sahabah ψ* (Pg.43).
[73] *Tafheemaat Ilaahiyyah* (Vol.1 Pg.148).
[74] *Tuhfa Ithna Ashariyyah* Pg.529.
[75] *Izaalatul Khifaa* (Pg.244).
[76] *Minhaajus Sunnah* (Vol.2 Pg.299-300).

He also writes: "The best of the Ummah after Rasulullaah ρ was Hadhrat Abu Bakr τ, followed by Hadhrat Umar τ and then Hadhrat Uthmaan τ. Thereafter, the rest of the Sahabah ψ are the best of all other people. It is inappropriate for any person to attach even an iota of evil to their names, to criticise them or to find any fault in them. It is Waajib (compulsory) for the Islaamic state to punish the wretch who does this and not to pardon him. It is only if he repents sincerely that his repentance may be accepted. If he does not repent, the punishment must be carried out, after which he should be imprisoned until he does repent."[77]

Haafidh Dhahabi رحمه الله says, "It is only the person who knows the lives of the Sahabah ψ who can be aware of their virtue. Both during the life of Rasulullaah ρ and after his demise, Imaan was always foremost in their lives, they continued fighting the Kuffaar, they spread the Deen, made apparent the signs of Islaam, elevated the Kalimah of Allaah and His Rasool ρ and taught people the Faraa'idh and Sunan. Had it not been for them, neither the fundamentals nor the auxiliary facets of Islaam would have reached us. We would have been ignorant of every Fardh (obligatory) act and every Sunnah act and the Ahadeeth and life of Rasulullaah ρ would have not come before us. Therefore, whoever insults them in any way is outside the fold of Islaam and not in conformance with the ways of the Muslims. This is because insulting any person can be possible only when the heart regards the person as evil and when there is animosity for the person in the heart. Insulting the Sahabah ψ is possible only when a person rejects their virtues as extolled by Allaah in the Qur'aan and by rejecting the praise and virtue Rasulullaah ρ expressed about them together with the virtue they had of being in the company of Rasulullaah ρ. Another reason for stating that a person who insults the Sahabah ψ is outside the fold of Islaam is that since they are the pristine means of conveying the Deen to the Ummah, any insult to the means will translate into an insult to the source. Insulting the conveyer is also an insult to the one from whom he carried the message. These guidelines are intended for a person who thinks and whose beliefs are free from hypocrisy, free-thinking and irreligiousness."[78]

Imaam Rabbani Hadhrat Mujaddid Alf Thaani رحمه الله stated, "Speaking ill of saints of this calibre and having ill thoughts about them is extremely far from justice and honesty."[79]

Munaazire Islaam Hadhrat Moulana Murtadha Hasan Chandpuri رحمه الله writes, "Speaking ill of the Imaams is a minor form of being one of the Rawaafidh whereas insulting the Sahabah ψ really is being one of them."[80]

The crux of this is that after benefiting from the spirituality of Rasulullaah ρ, the hearts and inner condition of the Sahabah ψ were purified. A person will be fortunate only if he does not destroy his Aakhirah by speaking insolently of them. Hereunder follows the words of Imaam Rabbani Hadhrat Mujaddid Alf Thaani رحمه الله, which deserve to be engraved in one's heart:

"How can one imagine that evil traits which oppose the quality of compassion and which are a part of bad character can ever be attributed to people who have had the honour of being blessed with the company of the best of mankind? How can traits like jealousy, hatred and rancour be attributed to them when they are the best of the

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[77] *Saarimul Maslool* Pg. 573.
[78] *Shari'ah wa Tareeqah ka Talaazum* by Hadhrat Sheikh Zakariyyah رحمه الله Pgs.22-23.
[79] *Maktoobaat Imaam Rabbani* (Vol.3 Pg.48).
[80] *Tanqeehul Tanqeed* Pg.10.

best of nations, followers of a Deen that abrogates all others, people who lived in a period that was the best of all periods and who had a companions who was the best of all the Ambiyaa عليهم السلام?

How can such traits be attributed to them when even the worst person of this Ummah will be insulted by them? (If it is assumed that these traits were in them) How then can they be regarded as the best people of the Ummah and how will this Ummah ever be known as the best of all Ummahs? How will they then excel all others in being the ones to first accept Imaan, to have the strongest Imaan and to be the ones to most generously spend their wealth and lives? What will then be the effect of the 'best of times'? What will then be the effect of them being in the company of the best of mankind? When people who remain in the company of the Auliyaa of this Ummah are relieved of these evil traits, can there be any suspicion of these traits being the lot of people who spent their lives in the company of the best of Ambiyaa عليهم السلام , who gave their lives for Deen and sacrificed their wealth and lives for the same? All that is achieved by this slander is that the status and honour of the best of mankind is made to fall from esteem and staying in his company is made to look even worse than staying in the company of a lowly member of the Ummah. Allaah forbid! When it is established that even the greatest of the Auliyaa cannot match the status of a Sahabi τ of the lowest category, how can anyone reach the status of the Nabi of this Ummah ρ?"[81]

Maududi and the Third Khalifah Hadhrat Uthmaan Dhun Noorayn τ

The rightly guided Khalifah Hadhrat Uthmaan τ was a Sahabi of immense status and position. He was one of the first Muslims, about whom Allaah has declared that He is pleased with them and they with Him[82]. It is also about these early Muslims that Allaah declares: **"The forerunners are the forerunners. These are indeed those brought close** *(to Allaah)*. **They will be** *(enjoying themselves)* **in Jannaat of bliss."[83]**

He was extremely bashful and chaste man who made both Hijrahs and performed salaah facing both Qiblahs. He was a very tolerant person and never worshipped idols even before becoming a Muslim. He participated in all the battles Rasulullaah ρ fought and it was only in the Battle of Badr that he stayed behind with the permission of Rasulullaah ρ to nurse his ailing wife Hadhrat Ruqayya رضي الله عنها , who was the daughter of Rasulullaah ρ. Rasulullaah ρ even counted him amongst the participants and reserved a share of the booty for him.

On the occasion of the pledge of Ridhwaan when the Sahabah ψ made a pledge at Rasulullaah ρ's hand to give their lives in Jihaad, Rasulullaah ρ had sent Hadhrat Uthmaan τ to Makkah. Therefore, when the pledge was taking place, Rasulullaah ρ said, "Uthmaan has gone to fulfil a duty for Allaah and His Rasool ρ." Rasulullaah ρ then placed his left hand over the right, saying that it signified the hand of Hadhrat Uthmaan τ. In this way, Rasulullaah ρ took the pledge on his behalf. Hadhrat Uthmaan τ was therefore part of this pledge, the participants of which Allaah declares that He is pleased with (in Surah Fatah).
Immediately after he had accepted Islaam, Rasulullaah ρ married him to his daughter Hadhrat Ruqayya رضي الله عنها and when the Mushrikeen exerted themselves in

[81] *Maktoobaat Imaam Rabbani* (Vol.3 Pg.61).
[82] Surah Taubah.
[83] Surah Waaqi'ah.

harming the Muslims, the couple migrated to Abyssinia. **Rasulullaah ρ said that after Hadhrat Ibraheem υ and Hadhrat Loot υ, Hadhrat Uthmaan τ was the first person to migrate with his wife.** After Hadhrat Ruqayya رضي الله عنها passed away, Rasulullaah ρ married his other daughter Hadhrat Ummu Kulthoom رضي الله عنها to Hadhrat Uthmaan τ and when she also passed away, Rasulullaah ρ said, "If I had another (unmarried) daughter, I would have given her hand also in marriage to Uthmaan." It was the speciality of Hadhrat Uthmaan τ that he married the daughters of Rasulullaah ρ without having to propose.

Hadhrat Uthmaan τ served the Deen immensely with his wealth and thereby earned many du'aas of Rasulullaah ρ. Besides contributing military equipment for the expedition to Tabook, he also donated several camel-loads of food for the army. It was on that occasion that Rasulullaah ρ raised his hands to the heavens and thrice made du'aa saying, "O Allaah! I am happy with Uthmaan. You also be happy with him." Rasulullaah ρ then told the other Sahabah ψ to also make du'aa and together with Rasulullaah ρ they all made du'aa for Hadhrat Uthmaan τ. It was also on this occasion that Rasulullaah ρ said, "Whatever Uthmaan does after this day will not harm him."[84]

For a considerable period of time, he was entrusted with the duty of writing down revelation and he also received the inspiration to carry out many excellent deeds. He slept very little at nights and spent virtually the entire night in Tahajjud salaah, completing the entire Qur'aan every night. He fasted every day apart from the forbidden days and was fasting even on the day he was martyred. None compared to his acts of charity and it was his practice to set a slave free every Friday. When a drought took place during the Khilaafah of Hadhrat Abu Bakr τ, Hadhrat Uthmaan τ received a thousand camels loaded with grain, all of which he donated to the poor.[85]

Hadhrat Umar τ once said, "None are more worthy of this post (of Khilaafah) than this group with whom Rasulullaah ρ was pleased when he left this world." He then named Hadhrat Ali τ, Hadhrat Uthmaan τ, Hadhrat Zubayr τ, Hadhrat Talha τ, Hadhrat Sa'd bin Abi Waqqaas τ and Hadhrat Abdur Rahmaan bin Auf τ.[86]

After intensive deliberation and consultation with senior Sahabah ψ, Hadhrat Abdur Rahmaan bin Auf τ appointed Hadhrat Uthmaan τ as the third Khalifah. Together with Hadhrat Ali τ, all the Sahabah ψ unanimously pledged their allegiance to him. Imaam Rabbani Hadhrat Mujaddid Alf Thaani رحمه الله says, "The Khilaafah of Hadhrat Uthmaan Dhun Noorain τ was established by the consensus and mutual agreement of the Sahabah ψ, something that was not achieved in the case of the other three Khulafaa. This was so because the people were in much doubt at the beginning of the other three periods of Khilaafah, and were therefore more cautious."[87]

Many areas fell to the control of the Muslims during the Khilaafah of Hadhrat Uthmaan τ. Amongst these were Hamdaan, Azerbaijan, Qayrwaan, Spain, Cyprus, Gasroon, Casablanca, Sirjaan, Maazindhaan, Nishapur, Toos, Abs, Hiraat, Balkh, Maseesa, Constantinople, Cordoba, etc. It is said that so much booty fell to the Muslims during his Khilaafah that the price of a horse was a thousand Dirhams and the price of a camel was also a thousand Dirhams. His term of Khilaafah was very much like that of Hadhrat Umar τ's term.

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[84] *Mishkaatul Masaabeeh* (Pg.561).
[85] Abridged from *Khulafaa Raashideen* Pgs.119-121.
[86] Bukhaari.
[87] *Maktoobaat Imaam Rabbani* (Vol.3 Pg.63).

The crux of it all is that many virtues of Hadhrat Uthmaan τ have been mentioned in the Ahadeeth. The Ahadeeth state:

1. Hadhrat Talha bin Ubaydullaah τ reports that Rasulullaah ρ said, "Every Nabi shall have a friend in Jannah and my friend in Jannah shall be Uthmaan."[88]

2. Hadhrat Aa'isha رضي الله عنها reports that Hadhrat Abu Bakr τ once sought permission to see Rasulullaah ρ who was lying down on the ground with his shin exposed. Remaining as he was, Rasulullaah ρ permitted Hadhrat Abu Bakr τ in and he left (after completing the work he had with Rasulullaah ρ). Rasulullaah ρ was still in the same condition when Hadhrat Umar τ then asked permission to enter. Rasulullaah ρ allowed him in and (after completing his work with Rasulullaah ρ), Hadhrat Umar τ also left. However, when Hadhrat Uthmaan τ sought permission to enter, Rasulullaah ρ covered his shin properly. After Hadhrat Uthmaan τ had also left, Hadhrat Aa'isha رضي الله عنها asked Rasulullaah ρ about the incident. Rasulullaah ρ's reply was, "Why should I not be shy in front of that person in front of whom even the angels are shy?"[89]

3. Nabi ρ also said, "Uthmaan is the most modest and generous person of my Ummah."[90]

   Hadhrat Uthmaan τ said, "I have never touched my private part with my right hand because it was the hand with which I touched Rasulullaah ρ' hand."[91]

4. Hadhrat Aa'isha رضي الله عنها says, "We had not eaten for four days when Rasulullaah ρ came home and asked, 'O Aa'isha! Did you get anything (to eat) after I had left. When I informed him that I had not, Rasulullaah ρ made wudhu and then left (for the Masjid). He performed salaah in one place and then in another place as he made du'aa to Allaah. Towards the end of the day, Uthmaan υ arrived and asked for Rasulullaah ρ. When I informed him about the situation, he started to cry. He then left and later sent some flour, some dates and other food for us. Thereafter, he said, 'This will take too long (to prepare)' and then sent some bread and roasted meat. When Rasulullaah ρ arrived and asked if I had received something, I told him about what Uthmaan τ had done. Without sitting down, Rasulullaah ρ immediately went to the Masjid where he raised his hands and made du'aa saying, "O Allaah! I am pleased with Uthmaan, so You also be pleased with him. O Allaah! I am pleased with Uthmaan, so You also be pleased with him. O Allaah! I am pleased with Uthmaan, so You also be pleased with him."[92]

   Hadhrat Abu Sa'eed Khudri τ says, "I saw Rasulullaah ρ making du'aa for Uthmaan τ from the beginning of the night until dawn broke."[93]

5. Nabi ρ once said, "O Uthmaan! Allaah has forgiven all your past sins, your future sins and all those that may take place until the Day of Qiyaamah."[94]

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[88] *Mishkaatul Masaabeeh* (Pg.561).
[89] *Mishkaatul Masaabeeh* (Pg.560).
[90] *Nuzhatul Majaalis* (Vol.2 Pg.273).
[91] *Nuzhatul Majaalis* (Vol.2 Pg.273).
[92] *Nuzhatul Majaalis* (Vol.2 Pg.277-278).
[93] *Nuzhatul Majaalis* (Vol.2 Pg.268).
[94] *Nuzhatul Majaalis* (Vol.2 Pg.268).

6. Hadhrat Ali τ reports that it was with reference to Hadhrat Uthmaan τ that Allaah revealed the verse[95]: **"Indeed those for whom We have ordained the best** *(Jannah)***, these shall be kept far from Jahannam. They will not even hear its whisper. They will live forever in** *(Jannah where they will have)* **whatever they desire."**[96]

7. Hadhrat Abdullaah bin Abbaas τ narrates that Rasulullaah ρ said, "Uthmaan will be able to intercede on behalf of seventy thousand people and will win them entry into Jannah even though they were destined for Jahannam."[97]

8. Hadhrat Abu Hurayrah τ and Hadhrat Abdullaah bin Abbaas τ report that Rasulullaah ρ once said to Hadhrat Uthmaan τ that he was 'Dhun Noorayn'. "O Rasulullaah ρ!" Hadhrat Uthmaan τ asked, "Why do you call me 'Dhun Noorayn'?" Rasulullaah ρ replied, "Because you will be martyred while reciting Surah Noor."[98]

9. Hadhrat Abdullaah bin Umar τ reports that Rasulullaah ρ said, "Uthmaan will be brought forward on the Day of Qiyaamah with his jugular veins flowing with blood that will have the colour of blood but the fragrance of musk. He will then be given two garments of light and a pulpit will be erected for him upon the bridge of *Siraat*. The Mu'mineen will be able to cross the bridge by his light, but the one who harboured enmity for him will have no part of this."[99]
10. Rasulullaah ρ, Hadhrat Abu Bakr τ, Hadhrat Umar τ and Hadhrat Uthmaan τ were once on Mount Uhud when the mountain began to shake. Rasulullaah ρ pressed his foot on the mountain saying, "Be calm, O Uhud because you have upon you a Nabi, a Siddeeq and two martyrs."[100]

11. Hadhrat Aa'isha رضي الله عنها narrates that Rasulullaah ρ once said, "O Uthmaan! Allaah shall be giving you a garment (Khilaafah) to wear, so if anyone wants you to remove it, never remove it for them."[101]

12. Hadhrat Murra bin Ka'b τ reports that Rasulullaah ρ once mentioned that there shall come many trials and tribulations after him and he continued to mention this with great emphasis. A man whose head was covered then passed by and indicating to the man, Rasulullaah ρ said, "During those days, this man will be upon the truth." When Hadhrat Murra τ got up to see who the man was, he discovered that he was Hadhrat Uthmaan τ.[102]

13. Rasulullaah ρ once said, "I wish to tell a secret to someone." When Rasulullaah ρ was informed that both Hadhrat Abu Bakr τ and Hadhrat Umar τ were available, Rasulullaah ρ declined to tell it to them. When he was told that Hadhrat Uthmaan τ was also available, Rasulullaah ρ called for him, took him aside and told him something in confidence. It was on the day that Hadhrat Uthmaan τ was martyred and when his house was surrounded by the rebels that he said, "The secret Rasulullaah ρ told me was that I should remain steadfast on this day and shall not break this pledge."

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[95] Surah Ambiyaa, verses 101,102.
[96] *Nuzhatul Majaalis* (Vol.2 Pg.268).
[97] *Nuzhatul Majaalis* (Vol.2 Pg.268).
[98] *Nuzhatul Majaalis* (Vol.2 Pg.281).
[99] *Nuzhatul Majaalis* (Vol.2 Pg.271).
[100] Bukhaari (Vol.2 Pg.523).
[101] Tirmidhi (Vol.2 Pg.212) and *Mishkaatul Masaabeeh* (Pg.562).
[102] Tirmidhi (Vol.2 Pg.211) and *Mishkaatul Masaabeeh* (Pg.562).

14. Hadhrat Abdullaah bin Umar τ reports that Rasulullaah ρ once spoke of many trials and tribulations to come and, referring to Hadhrat Uthmaan τ, he said, "He will be unjustly killed in it."[103]

15. it is reported that Hadhrat Ali τ once looked at Hadhrat Uthmaan τ's face and wept, saying, "O Uthmaan! Some oppressor will kill you, so do not remove your garb of patience and tolerance on that day."

16. Hadhrat Abu Habeebah رحمه الله reports that when Hadhrat Uthmaan τ's home was besieged, Hadhrat Abu Hurayrah τ sought permission to speak to him. Hadhrat Uthmaan τ gave the permission and when Hadhrat Abu Hurayrah τ was about to leave, he praised Allaah and said that he heard Rasulullaah ρ say that a time will come when there will be great trials and disputes. When someone asked Rasulullaah ρ whom they should follow during such times, Rasulullaah ρ pointed to Hadhrat Uthmaan τ as he said, "You must follow the Ameer and his people."[104]

17. A narration of Bukhaari states that Rasulullaah ρ asked someone to give a message to Hadhrat Uthmaan τ that he is destined for Jannah and also that he will have to face a severe test."[105]

The last few Ahadeeth quoted above make it clear that Rasulullaah ρ knew that Hadhrat Uthmaan τ will be appointed Khalifah at a time when there will be serious problems and difficulties. Rasulullaah ρ also knew that despite all of it, Hadhrat Uthmaan τ will remain on the right Rasulullaah ρ therefore advised him to remain steadfast and to persevere through it all.

Now think carefully. Do you think that Rasulullaah ρ will emphasise to a person to remain firm in his post when he is a person who abuses his authority? Allaah forbid! It is therefore necessary for a person to safeguard his good fortune and to save himself from destruction by not insulting the honour of a person as highly esteemed as Hadhrat Uthmaan τ. Our hearts should be unpolluted from any enmity for him and love and esteem for him must be firmly embedded. The consequences of harbouring ill-feelings towards him are grave. Hadhrat Jaabir τ reports that when a deceased person was once brought before Rasulullaah ρ so that he could perform the Janaazah salaah (funeral prayer), Rasulullaah ρ refused to do so. **"O Rasulullaah ρ!" the Sahabah ψ submitted, "We have never before seen you not perform the Janaazah salaah for a person (what is the matter)?" Rasulullaah ρ replied, "Because this person hated Uthmaan, Allaah hates him."[106]**
The Ahadeeth nevertheless make it clear that Hadhrat Uthmaan τ was on the right until his death and that he was unjustly killed. All that transpired was a test for him. It is unfortunate that Maududi did not look at these Ahadeeth and went on to make insolent comments about Hadhrat Uthmaan τ. Here follows some of his remarks:

1. "When this enormous task was given to Hadhrat Uthmaan τ, he did not have the special qualities that his esteemed predecessors were endowed with. It is for this reason that practices of the Period of Ignorance found a route into the manner in which Islaam manages state affairs."[107]

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[103] Tirmidhi (Vol.2 Pg.212) and *Mishkaatul Masaabeeh* (Pg.562).
[104] *Mishkaatul Masaabeeh* (Pgs.562-563).
[105] *Mishkaatul Masaabeeh* (Pg.522).
[106] Tirmidhi (Vol.2 Pg.212).
[107] *Tajdeed wa Ihyaa'e Deen* Pg.23, as quoted in *Maududi Mad'hab* Pg.65.

2. "However, when Hadhrat Uthmaan τ succeeded Hadhrat Umar τ, he started to steadily shift from this policy. In quick succession, he started to appoint his relatives to high posts and also gave them so many privileges that this became the target for the common complaint of the people."[108]

3. "Without doubt, this aspect of Hadhrat Uthmaan τ's policy was wrong. A wrong remains a wrong regardless of who does it. It neither makes sense nor is it fair to try in vain to justify it by spinning various interpretations. In fact, even our Deen does not require us to refuse to accept the wrong of a Sahabi as a wrong."[109]

4. In this regard, two things were especially such that produced far-reaching and dangerous consequences.

   One was that Hadhrat Uthmaan τ retained Hadhrat Mu'aawiya τ as governor of one region for an extensive period of time. He was already appointed as governor of Damascus for four years during the Khilaafah of Hadhrat Umar τ, after which Hadhrat Uthmaan τ gave him governorship of the entire region from Abla to the borders of Rome and from Jazeera to the coast of the White Sea. Hadhrat Uthmaan τ kept him as governor of the region for the entire period of his Khilaafah (12 years) … The second thing turned out to cause even more problems than the first and it was that he gave the key position of being the Khalifah's secretary to Marwaan bin Hakam."[110]

5. I am not at all reluctant to accept that he (Hadhrat Uthmaan τ) did not do this with a good intention and with the thought that he was right in doing so. I am of the opinion that it was an outright mistake and am even extremely reluctant to accept it as an error of judgement."[111]

Maududi and Hadhrat Mu'aawiya τ

Hadhrat Mu'aawiya τ was a Sahabi of high status who was educated and nurtured in the company of Rasulullaah ρ. In a narration of Bukhaari, Hadhrat Abdullaah bin Abbaas τ rates Hadhrat Mu'aawiya τ as a Faqih when he said, "He was right. He was certainly a Faqih."[112] Another narration quotes him as saying, "Leave him (Hadhrat Mu'aawiya τ) because he had remained in the company of Rasulullaah ρ."[113]

Hadhrat Mu'aawiya τ accumulated a substantial number of Ahadeeth while in the company of Rasulullaah ρ and as many of 1163 Ahadeeth have been reported from him. Four of them have been narrated by both Bukhaari and Muslim, four of them have been narrated by Bukhaari only and five of them have been narrated by Muslim only. The rest are in other compilations of Ahadeeth.[114]

After accepting Islaam, Hadhrat Mua'wiyyah τ participated in the Battle of Hunayn and also rendered the service of writing the Qur'aan as it was being revealed. When

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[108] *Khilaafat wa Mulookiyyat* Pg. 97- third edition 1974.
[109] *Khilaafat wa Mulookiyyat* Pg. 107- third edition 1974.
[110] *Khilaafat wa Mulookiyyat* Pg.106- third edition 1974.
[111] *As'haabun Nabi* ρ Pg.201.
[112] *Mishkaatul Masaabeeh* (Pg.112).
[113] *Mishkaatul Masaabeeh* (Pg.113).
[114] *Tahdheebul Asmaa* by Imaam Nawawi رحمه الله Pg.133.

Hadhrat Abu Sufyaan τ (Hadhrat Mu'aawiya τ's father) once asked Rasulullaah ρ whether he would like to have Hadhrat Mu'aawiya τ as a scribe, Rasulullaah ρ accepted the offer.[115]

Apart from writing down revelation, Hadhrat Mu'aawiya τ also rendered other services to Rasulullaah ρ, such as cutting Rasulullaah ρ's hair when Rasulullaah ρ performed Umrah from Ji'irranah. Hadhrat Abdullaah bin Abbaas τ reports that Hadhrat Mu'aawiya τ said to him, "Do you know that I used scissors to trim Rasulullaah ρ's hair at Marwah?"[116]

A great speciality of Hadhrat Mu'aawiya τ was that Rasulullaah ρ made du'aa for him saying, "O Allaah! Make him a guide who is himself rightly guided and guide others through him."[117]

Hadhrat Abu Idrees Khowlani رحمه الله narrates that when Hadhrat Umar τ relieved Hadhrat Umayr bin Sa'd τ of his post as governor of Hims, he appointed Hadhrat Mu'aawiya τ to the post. Addressing the people, Hadhrat Umar τ said, "Speak only good of Mu'aawiya τ because I heard Rasulullaah ρ make du'aa saying, 'O Allaah! Guide others through him.'"[118]

Another narration states that the du'aa Rasulullaah ρ made for Hadhrat Mu'aawiya τ was: "O Allaah! Teach Mu'aawiya the Qur'aan, keeping proper accounts and save him from punishment."[119]

The renowned Sahabah ψ Hadhrat Amr bin Al Aas τ reports that he heard Rasulullaah ρ make the following du'aa for Hadhrat Mu'aawiya τ: "O Allaah! Teach him the Qur'aan, give him authority in the lands and save him from punishment."[120]

These Ahadeeth make it apparent that during his lifetime, Rasulullaah ρ foresaw that Hadhrat Mu'aawiya τ would ascend to a post of leadership and therefore made du'aa for him. Hadhrat Mu'aawiya τ also reports that when he once brought water for Rasulullaah ρ to make wudhu, Rasulullaah ρ said to him after making wudhu, "O Mu'aawiya! If you are made a leader, ensure that you fear Allaah and exercise justice."[121]

These narrations clearly tell us that Rasulullaah ρ liked Hadhrat Mu'aawiya τ and that he enjoyed a favourable status in Rasulullaah ρ sight. Yet another narration states that Rasulullaah ρ once put Hadhrat Mu'aawiya τ to sit behind him on his animal and after riding a while, Rasulullaah ρ asked, "O Mu'aawiya! Which part of your body is against mine?" Hadhrat Mu'aawiya τ replied, "It is my chest that is against your body." To this, Rasulullaah ρ prayed, "O Allaah! Fill his chest with knowledge."[122]

Is was because of these specialities that Hadhrat Abu Bakr τ held Hadhrat Mu'aawiya τ in high esteem during his term as Khalifah and Hadhrat Umar τ appointed him governor of Shaam during his term as Khalifah. Hadhrat Mu'aawiya τ then remained

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[115] Muslim (Vol.2 Pg.304).
[116] Muslim (Vol.1 Pg.408).
[117] Tirmidhi (Vol.2 Pg.225).
[118] Tirmidhi (Vol.2 Pg.225).
[119] *Isti'aab taht Isaabah* (Vol.3 Pg.381) and *Majma'uz Zawaa'id* (Vol.9 Pg.356), as quoted in *Hadhrat Mu'aawiya τ Awr Taareekhi Haqaa'iq* Pg.230.
[120] *Majma'uz Zawaa'id* (Vol.9 Pg.356), as quoted in *Hadhrat Mu'aawiya τ* Pg.230.
[121] *Isaabah* (Vol.3 Pg.413).
[122] *Taareekhul Islaam* by Haafidh Dhahabi (Vol.2 Pg.319), as quoted in Hadhrat Mu'aawiya τ Pg.232.

in this post as governor until the Hadhrat Umar τ's martyrdom. It is a well known fact that Hadhrat Umar τ was extremely cautious in appointing people as governors and would never do so until he was completely satisfied with the person. In addition to this, Hadhrat Umar τ kept a constant check on his governors and would remove them from their post if he found them lacking even a bit in implementing what was right. The fact that Hadhrat Umar τ left Hadhrat Mu'aawiya τ in his post as governor of Shaam indicates that he was satisfied with his performance.

When Hadhrat Uthmaan τ succeeded Hadhrat Umar τ as the Khalifah, he also had complete confidence in Hadhrat Mu'aawiya τ and would not only consult him in important matters, but act on his directives. In addition to retaining Hadhrat Mu'aawiya τ as the governor of Shaam, Hadhrat Uthmaan τ was so impressed by his governing capabilities and excellent planning that he added the districts of Jordan, Hims, Qinsireen and Palestine to his jurisdiction.

Hadhrat Mu'aawiya τ was instrumental in many conquests during the Khilaafah of Hadhrat Uthmaan τ. These were in fact predicted by Rasulullaah ρ. Hadhrat Ummu Haraam رضي الله عنها narrates that Rasulullaah ρ said, **"Jannah will be compulsory for the first naval fleet to fight in the path of Allaah."**[123]

Hadhrat Anas τ reports that Rasulullaah ρ once fell asleep when he was by the house of Hadhrat Ummu Haraam رضي الله عنها. When he awoke, Rasulullaah ρ was smiling and when asked why he was smiling, Rasulullaah ρ replied, "(I saw) People from my Ummah sailing the green oceans in the path of Allaah and looking like kings on their thrones." "O Rasulullaah ρ!" Hadhrat Ummu Haraam رضي الله عنها requested, "Make du'aa to Allaah to include me amongst them." Rasulullaah ρ therefore made du'aa saying, "O Allaah! Include her amongst them."[124]

The naval expedition about which Rasulullaah ρ gave the tidings of Jannah was under the command of Hadhrat Mu'aawiya τ. Imaam Tabari رحمه الله writes that it was in the year 28 A.H. that the first naval expedition under the command of Hadhrat Mu'aawiya τ conquered Cyprus. Amongst those who participated in the expedition was Hadhrat Ubaadah bin Saamit τ's wife Hadhrat Ummu Haraam رضي الله عنها, whom Rasulullaah ρ had made du'aa for. Other prominent Sahabah ψ who were also part of the expedition were Hadhrat Miqdaad τ, Hadhrat Abu Dardaa τ and Hadhrat Shaddaad bin Aws τ.[125]

Eventually, a time came when after the martyrdom of Hadhrat Ali τ, Hadhrat Hasan τ reconciled with Hadhrat Mu'aawiya τ, handing over Khilaafah of the entire Muslim empire to him. The entire Ummah was therefore united under the leadership of Hadhrat Mu'aawiya τ. For a period of nineteen to twenty years, Hadhrat Husayn τ lived under the Khilaafah of Hadhrat Mu'aawiya τ and also accepted an annual allowance from him. A strong factor indicating that the Khilaafah of Hadhrat Mu'aawiya τ was legitimate was the fact that both the leaders of the youth of Jannah, Hadhrat Hasan τ and Hadhrat Husayn τ, accepted him as the Khalifah and lived under his leadership.

His Fear for Allaah

[123] Bukhaari (Vol.1 Pg.410).
[124] Bukhaari (Vol.1 Pg.403).
[125] Tabari.

Hadhrat Abu Hurayrah τ reports a Hadith stating that a wealthy man, and Aalim and a martyr will be brought forward for questioning on the Day of Qiyaamah. On account of them all having acted for show, they will all be cast into Jahannam despite the greatness of their acts. When this narration was reported to Hadhrat Mu'aawiya τ, he wept so profusely that the people thought he would die. After regaining his composure, he then recited the verse: **"Whoever desires the life of this world and its splendour** *(without a concern for the Aakhirah which they do not believe in)*, **We shall grant them the full rewards for their** *(good)* **deeds in this very world and they will not be wronged** *(they will not be given less than they deserve)*. **They are the ones who shall have only the Fire for themselves in the Aakhirah. Whatever** *(good actions)* **they did in the world will be lost to them** *(in the Aakhirah)* **and all their** *(good)* **deeds will be in vain** *(because they will see no rewards for these in the Aakhirah where they will require them most. This is because they acted only for worldly objectives)*.**"**[126]

His Simplicity and Abstinence

Even when Hadhrat Mu'aawiya τ was the Ameerul Mu'mineen of the entire Muslim empire, he dressed as simply as Hadhrat Umar τ. His clothes had patches and he would even walk around in the marketplaces like this. Hadhrat Yunus bin Mida رحمه الله reports that he saw Hadhrat Mu'aawiya τ walking in the marketplace of Damascus wearing a garment that was patched at the collar.[127] Hadhrat Abu Hamla رحمه الله said that he saw Hadhrat Mu'aawiya τ delivering a sermon while wearing patched clothing.[128]

His Justice and Integrity

Hadhrat Sa'd bin Abi Waqqaas τ was one of the ten fortunate men whom Rasulullaah ρ had given the glad tidings of their entry into Jannah. He says, "After Uthmaan τ, I have never seen anyone passing rulings more justly than the man behind this door (Hadhrat Mu'aawiya τ)."[129]

When someone spoke of the justice of Hadhrat Umar bin Abdul Azeez رحمه الله to Hadhrat A'mash رحمه الله, he remarked, "What would you have said then if you had met Hadhrat Mu'aawiya τ?" "About his tolerance?" the people asked. "No," said Hadhrat A'mash رحمه الله, "About his justice."[130]

Hadhrat Qabeesah bin Jaabir τ said, "I have never seen anyone more tolerant, more deserving of being followed, more dignified, more soft-hearted and more willing to do good than Mu'aawiya τ."[131]

When someone asked Hadhrat Ibn Mubaarak رحمه الله who was the better between Hadhrat Mu'aawiya τ and Hadhrat Umar bin Abdul Azeez رحمه الله, he replied, "The dust that settled in the nostril of the horse of Hadhrat Mu'aawiya τ when he was with Rasulullaah ρ is better than a hundred and one people like Umar bin Abdul Azeez."[132]

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[126] Surah Hood, verses 15-16.
[127] *Al Bidaayah wan Nihaayah* (Vol.8 Pg.134).
[128] *Al Bidaayah wan Nihaayah* (Vol.8 Pg.113).
[129] *Al Bidaayah wan Nihaayah* (Vol.8 Pg.133).
[130] *Mihaajus Sunnah* (Vol.3 Pg.185).
[131] *Al Bidaayah wan Nihaayah* (Vol.8 Pg.135) and *Taareekhul Khulafaa* Pg.19.
[132] *Fataawaa Hadithiyyah* (Pg.261).

Someone once asked Hadhrat Ma'aani bin Imraan رحمه الله, "(In terms of justice) What is the comparison between Umar bin Abdul Azeez رحمه الله and Hadhrat Mu'aawiya τ?" Hadhrat Ma'aani رحمه الله became very angry and said, "No one can be compared to the Sahabah ψ of Rasulullaah ρ. Not only was Hadhrat Mu'aawiya τ a Sahabi of Rasulullaah ρ, but he was also Rasulullaah ρ's brother-in-law, scribe and was entrusted with writing revelation from Allaah."[133]

Allaama Shihaabud Deen Khafaazi رحمه الله said, "Whoever speaks ill of Hadhrat Mu'aawiya τ is a dog from amongst the dogs of Jahannam."[134]

Hadhrat Ibraheem bin Sa'd Jowhari رحمه الله says that he once asked Hadhrat Abu Umaamah τ who was better between Hadhrat Mu'aawiya τ and Umar bin Abdul Azeez رحمه الله. Hadhrat Abu Umaamah τ replied, "You cannot compare the Sahabah ψ of Rasulullaah ρ to anyone."[135]

Hakeemul Ummah Hadhrat Moulana Ashraf Ali Thanwi رحمه الله writes:

"REPLY: A Hadith states, 'Do not revile my Sahabah ψ because even if any one of you spends the equivalent of Mount Uhud in gold (in Sadaqah), it will nor equal a *Mudd* or even half a *Mudd* that any of them has spent' (Bukhaari and Muslim). Another Hadith states, 'Revere my Sahabah ψ because they are the best of you' (Nasa'ee). Another Hadith states, 'Jahannam will not touch a Muslim who saw me or saw anyone who saw me' (Tirmidhi). Rasulullaah ρ also said, 'Whoever loves them, loves them for the love he has for me and whoever has enmity for them, has enmity because of the enmity he has for me' (Tirmidhi).

Without a doubt, Hadhrat Abu Sufyaan τ and Hadhrat Mu'aawiya τ were both Sahabah ψ and are thus both included in the implication of the above Ahadeeth. It is therefore Waajib (compulsory) to have love for them and Haraam to harbour any enmity for them. When it is reported that they have carried out any deed and the authenticity of the report is verified, such deeds will have the overpowering effect of their other good deeds and that of their companionship with Rasulullaah ρ. This is what the Hadith 'even if any one of you spends…' denotes. It is for this reason that Rasulullaah ρ said, 'Jahannam will not touch…'.

If an involuntary (ill) thought (about the Sahabah ψ) passes the mind or heart, it will be forgiven. Those related to beliefs and which are voluntary will need to be corrected. As for the person who purposely harbours ill thoughts, who speaks ill of the Sahabah ψ and has hatred for them, such a person certainly defies the Ahadeeth and is outside the fold of the Ahlus Sunnah wal Jamaa'ah. According to the books of Ahlus Sunnah wal Jamaa'ah, it is Makrooh (detestable) for such a person to lead a congregation in salaah and even associating with him unnecessarily is prohibited."[136]

This is what the true Ulema have to say about Hadhrat Mu'aawiya τ. Maududi however has made an unsuccessful attempt to defile Hadhrat Mu'aawiya τ by levelling unsubstantiated allegations at him. He writes:

1. Another extremely detestable Bid'ah that started during the time of Hadhrat Mu'aawiya τ was that both him and the governors under his command used do

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[133] *Shameemur Riyaaadh*, translation of Qaadhi Ayaadh's *Shifaa* (Vol.2 Pg.56).
[134] *Shameemur Riyaaadh*.
[135] *Rowdhatun Nadiyyah*, commentary of *Aqeedatul Wasitiyyah* Pg. 405, as quoted in *Maqaame Sahabah* ψ Pg.29.
[136] *Fataawaa Ashrafiyyah* Pg.41,42.

revile Hadhrat Ali τ from the pulpit. In fact, Rasulullaah ρ's beloved (Hadhrat Ali τ) was even sworn at inside the Masjidun Nabawi, from Rasulullaah ρ's pulpit, in front of the blessed tomb. The children of Hadhrat Ali τ and his relatives were made to listen to all of this. Let alone being unacceptable in the Shari'ah, swearing someone after his death also opposes good character. Even worse according to both the Shari'ah and good character is to use the Jumu'ah sermon as a platform for smearing the name of a person."[137]

2. "Hadhrat Mu'aawiya τ even contravened the explicit injunctions of the Qur'aan and Ahadeeth in his distribution of booty. According to the Qur'aan and Sunnah, a fifth of the booty ought to be deposited into the state treasury and the remaining portion was to be distributed amongst the soldiers who participated in the battle. However, Hadhrat Mu'aawiya τ gave the command that all the gold and silver be first separated for him, and then the rest was to be distributed according to the Shari'ah."[138]
3. "Avowing to the paternity of Ziyaad bin Sumayya was another act that Hadhrat Mu'aawiya τ for political motives in defiance to an accepted principle of the Shari'ah."[139]
4. "Hadhrat Mu'aawiya τ placed his governors above the law and flatly refused to deal with their injustices according to the laws of the Shari'ah."[140]
5. "This behaviour practically made the declaration that the governors and military had a free reign to commit injustices and that they were not restricted by the Shari'ah as far as political affairs were concerned."[141]
6. "During his rule, Hadhrat Mu'aawiya τ declared that Muslims could inherit from Kuffaar and Kuffaar from Muslims. It was Hadhrat Umar bin Abdul Azeez رحمه الله who put an end to this Bid'ah."[142]
7. "The initiative to appoint Yazeed as successor (to the Khilaafah) was not based on any acceptable reasoning, but the proposal was accepted to serve the personal interests of someone (Hadhrat Mughiera bin Shu'ba τ).[143]
8. "In reply to this, Hadhrat Mu'aawiya τ said, 'Upto now, I have been overlooking what you people have been saying, but now I swear by Allaah that if any of you says even a word in response to what I say, he will not get a chance to say another word because the sword shall have already reached his head.'"[144]

Besides the above, Maududi has used many other common words for Hadhrat Mu'aawiya τ that are nowadays used for today's politicians who are infatuated with this world. In the light of what he has written in his book *Khilaafat wa Mulukiyyat*, it is evident that Maududi regards Hadhrat Mu'aawiya τ to be a self-centred and cunning politician of the breed we have nowadays. Allaah forbid! Allaah forbid!

The Ulema have written replies to all the allegations that Maududi has levelled against Hadhrat Mu'aawiya τ and they have made the truth clear. For detailed answers, refer to the books:

1. *Izhaare Haqeeqat ba Jawaab Khilaafat wa Mulukiyyat*, written by Hadhrat Moulana Muhammad Is'haaq Siddeeqi رحمه الله

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[137] *Khilaafat wa Mulukiyyat* Pg.126. This allegation of Maududi's is totally unsubstantiated and even the references he provides are wrong. Refer to the monthly *Al Furqaan* of June 1979, corresponding to Rajab 1399 A.H.
[138] *Khilaafat wa Mulukiyyat* Pg. 162.
[139] *Khilaafat wa Mulukiyyat* Pg. 162.
[140] *Khilaafat wa Mulukiyyat* Pg. 163.
[141] *Khilaafat wa Mulukiyyat* Pg. 161.
[142] *Khilaafat wa Mulukiyyat* Pg. 161.
[143] *Khilaafat wa Mulukiyyat* Pg. 161.
[144] *Khilaafat wa Mulukiyyat* Pg. 144.

2. *Hadhrat Mu'aawiya τ awr Taareekhi Haqeeqat,* written by Hadhrat Moulana Muhammad Taqi Uthmaani دامت برکاته

Because Maududi is no longer alive, some people believe that it is just a waste of ink to write against him. They say that one should not speak ill of the dead and speak only good of them. This belief is itself an indictment of Maududi because he has spoken ill of people whom Allaah is pleased with. Why can such people not tolerate anything said against Maududi and then expect others to tolerate the ill he speaks against the Sahabah ψ and the pious predecessors? Where is people's sense of honour for Islaam? Where have they buried their love for the Sahabah ψ? I feel that this request of theirs is inappropriate because we have never in the past and still are not criticising Maududi's personal self, but it is rather his thoughts, wrong beliefs and misleading literature that we are criticising. These have taken a course that contradicts that of the Ahlus Sunnah wal Jamaa'ah and have assumed the form of a separate school of thought. Despite his death, his followers are actively propagating his ideologies and distributing his toxic literature. Therefore, as long as they are carrying his corpse about, it is vital that balanced and fair criticism be levelled against him.

Another from of deception many people are involved in is to believe that they are merely supporters of the Maududi movement without subscribing to his ideologies. If they were true in their claim, why do they take offence and stand up in defence of Maududi when someone levels criticism at his misleading beliefs and literature? The fact of the matter is that members of a movement cannot ignore the ideologies of the founder. In fact, his ideologies are the very soul of the movement. In the words of Maududi himself: "The ideologies of a founder and leader of a movement cannot be ignored in any way. In reality, this is the soul of any movement."[145]

It is also said that Maududi was extremely intelligent and brilliant. While we do not refute his brilliance, it must be borne in mind that being intelligent does not prove that he is on the truth. A Hadith states that people sometimes speak so eloquently that others are taken aback and gape, "How intelligent is he?! How brilliant is he?!" However, the person has not even an atom's weight of Imaan in his heart.[146]

It is also said that Maududi had studied extensively and that his knowledge was profound. While we accept that he had studied extensively, we say that had his knowledge been proper knowledge, he would never have opposed the pious predecessors as he did, he would never have supported Shi'ism as he did, he would never have ridiculed the books of Fiqh and of Shari'ah as he did, he would never have reviled the Sahabah ψ as he did, he would never have condemned the services of the earlier scholars as he did and would never have become a personification of the Hadith that states, "The latter members of the Ummah shall speak ill of and curse the earlier members". In reality, his knowledge was not really knowledge, but rather ignorance. A Hadith states: "Indeed, there are some forms of knowledge that are really ignorance."

Sheikh Sa'di رحمه الله once said, "Knowledge that does not guide to the truth is not knowledge but ignorance."

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[145] *Al Furqaan* (monthly) Pg.119, 1358 A.H.

[146] *Mishkaatul Masaabeeh* (Pg.), as quoted in Bukhaari.

It is also claimed that Maududi's lectures positively inspired the religious element of many people's lives, especially the younger generation who had acquired modern knowledge. This, they say, is a great service to Deen. While we do not deny that he did do some service to Deen, we also say that the criticism and denunciation of the Ambiyaa عليهم السلام and Sahabah ψ that he did, destroyed all his services, rendering them worthless. One must also keep in mind the Hadith in which Rasulullaah ρ said, **"Verily, Allaah assists this Deen through sinful people as well."**[147]

While Maududi's lectures did inspire the hearts of the young generation, they also removed from their hearts the honour they ought to have for the Ambiyaa عليهم السلام, the Sahabah ψ and the pious predecessors. Those who praise Maududi's literature must take out times and earnestly ponder over the following questions:

1. Before joining the Jamaa'te Islaami, did I have the ill thoughts I now have about the Sahabah ψ, especially about Hadhrat Uthmaan τ and Hadhrat Mu'aawiya τ?
2. Did I think as badly of the Ulema of the Ummah before joining the Jamaa'te Islaami as I do now?

If your replies to the above questions are negative, and they will most certainly be, then ponder whether you have received any benefit at all from Maududi's literature.

Man's salvation and good fortune lies in cleansing his heart of every type of evil and dirt and instilling within it the love and respect for the Ambiyaa عليهم السلام and the pious predecessors.

O my Allaah! Keep me, all my beloved and close ones and all Muslims steadfast on the straight path. Grant us perfect love for Rasulullaah ρ, all his Sahabah ψ and his family members and resurrect us with them. Aameen.

And Allaah knows best what is most correct.
1 Rabee'ul Awwal 1400 A.H.

[147] *Mishkaatul Masaabeeh* (Pg.534).